

AND SCIENTIFIC THOUGHT

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Zoroaster and the Parsis.

J. P. COOKE.

In the religion of Ancient Persia, of which the Parsis are a surviving remnant, we find the people worshipping one supreme God. Him they saw vividly revealed as the Light in the Sky, they endowed this Being with the highest known qualities—life and personality: to him they gave such names as Varana, Dyaus, Deus, Zeus, meaning the shining one. The inner spiritual Sunlight as eternal distance—"above all and through all;" as we might say.

Closely allied to Vanana, was one called Mithra, the Friend, the kindly light of Heaven. Among these Iranians the idea of heaven developed into monarchy—one central positive mind, ordering and commanding the faithful. Varana was supreme with the name Ahura or Lord. The other beings were the works of His hands and His instruments in producing His other works; they are spoken of as the "Bountiful Immortals." But while these bright ones became dependent as angels or archangels some rebellious ones refused to own the lordship of Ahura. So, filled with personal pride they refused gratitude to the Being who had blessed them with life.

This view has given rise to what we call Dualism. This views the cosmos as divided into two opposing camps—the children of Light and the friends of Darkness.

Much of this is suggested by nature. Go where you will, we see that action and reaction, doing and undoing, balance or oppose each other. The heavens are alternating in the power of day and night, of cloud and sunshine. One plant is for food, another for poison. One animal a dear pos-

inner light which dwells with the pure heart, to whom it was promised of old that they should see God.

"Teach them that each generation brings the world afresh with perfect freedom; that the present is not the prisoner of the past, but that today holds in captivity all yesterday, to compare, to judge, to accept, to reject their teachings, as these are shown by its own morning Sun.

"To thy fellow countrymen thou shalt preach the gospel of the New World, that here, here in America is the home of man, that here is the promise of a new and more excellent social state than history has recorded."

"Thy life shall be as thy thoughts. Be thou master of the life, brave, pure, truthful, benevolent, self-transcending and ever hopeful, cheerful, hospitable, loyal, true, in the ethical, firm, honest belief, all sincere things and actions, honest, honest, active according to thy gifts and opportunities, as the inner opportunities."

In the Zend "Avesta," or history of the Parsis the practice of agriculture is praised. Zoroaster taught industry. He was as practical as Franklin. He glorified agriculture; settled nations were noble, and the place where a righteous man built a home and furnished it with wife, son, daughter, fire and plenty, was next in sanctity to the spot where burned the eternal fire—an emblem or symbol of the Holy Light of Heaven, which blessed the just and the unjust. Happiness was the spot where the tree of life and fruit was produced; man, when guided by man, made the tree blossom as the rose.

"Whoever cultivates barley and wheat in its season
cultivates virtue! When the wheat and barley
appears, the demons hiss! When the grain
is ripe they flee in despair."
"Be very careful to speak the truth in
all things."

He, too, gave a "Sermon from the Mount," saying: "I will tell you of the wisdom of Him who created all things, and we will sing a hymn to the mighty one, the Good Spirit of Light. Awake ye children of men and choose to be good and not base. Let us be such as to help the life of the future. The wise man will do to

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CAN WE CHANGE OUR DISPOSITIONS?

BY HORATIO DRESSER.

The remark is frequently made that we must take ourselves as we are. It is useless to try to change one's disposition. Let us examine this pessimistic statement to see how much truth there is in it. What is the meaning of the word "disposition"? As ordinarily used it is a rather vague, ambiguous term, meaning one's general way of taking life. It applies partly to physical, partly to mental characteristics. In so far as it refers to the body, the statement that we cannot change our dispositions is obviously false; for the health may be greatly improved, nervous and excitable tendencies may be brought into subjection. Of course the element which people complain of in themselves, i. e. in their characters is in reality physical disturbance of some sort. Victims of lawless tendencies; they cry out that they must "grin and bear it." But few errors could be greater than the mistaking of bodily conditions for traits of character. The mind must indeed have a certain way of meeting unruly physical tendencies. Yet only this "way" and "manner" must be changed, in order to overcome the physical condition. We must have no master and be free with the motions of the body. It is absurd to complain when we have within us the power to attain self-control and freedom.

It is clear that we must distinguish between the body and the self or soul. When we turn from the body more specifically to the self, we learn that the self is a complex being and demands careful analysis. The very fact that we are dissatisfied and wish we might change our dispositions, shows that there are different aspects of the self. What we complain of is not the full self, but the lower part, through whose experiences

true in a sense, since a fault is in part a condition of evolution from lower to higher self. But from another point of view a fault implies a limitation, and we are limited in order that we may do our work.

You complain of yourself because, being a sensitively organized, easily influenced soul, you are not solid and immovable like your friend. Your impervious friend envies you because you are so finely organized. Both the sensitiveness in you and the stolidity in your friend are limitations which make your lives less beautiful and involve you in trying experiences. But the qualities which you each possess enable you to do your work. Your sensitiveness will bring you no pain when you understand it and direct it aright. Your limitations will be your virtues when you see their true place.

Therefore a time comes when one ceases to complain and is willing henceforth to take the sword in hand and let it do its work in this beautiful world. Those who complain so much about themselves are usually those who find fault with others and condemn the world. Begin to see the wisdom of things as they are and you will find new beauty even in yourself. This by no means implies self-esteem or self-consciousness. To begin to find that what you are may be to become more than you are by yourself that is the true meaning of taking up the sword. You are what you are while you see yourself as what you are; changed you will also be. How to change yourself—that is how the higher self can come into power.

There is a tense then, in which we can change our disposition and change them most effectively. One's disposition is one's way of thinking and acting at any given time. Putting the higher self into one's mind and new habits will be formed. A person of a very nervous, excitable disposition may become in a few days unusually calm and serene. The change does not come about by working upon the nervousness and

LILY DALE NEWS.

There is nothing new or startling to report to our readers from here.

There is nothing further in regard to the prospecting for gas; nor the rebuilding of the ice house; both very important items for the comfort and business interests of Lily Dale.

The grape season in here and several of our residents have gone to the vineyards to gather the harvest. There is lots of fruit in this vicinity, this fall, and most of it is very nice, the apples in particular. All of the berries and small fruits grow in this section and many apples and pears are allowed to rot that people in other places would be glad to make use of.

Mrs. Pettengill has gone to Cleveland for a few days. She is ever on the alert for improvements, little and big, but she is always interested in every one's prosperity and happiness and has a word of encouragement and good cheer for all. To see her around the grounds selecting trees to be taken out here and there to the best advantage; making settlements as to the location of people's lots, where there is any question about them and arranging little details to make little improvements here and there with the same interest and care she would have for personal property is enough to inspire one with the thought of continued success and prosperity for the City of Light.

Mrs. and Miss Thatcher, of Jamestown, spent the day here last week. Miss Thatcher fell on the auditorium floor while dancing here last summer, and broke her arm. Dr. Hyde attended the case and her recent visit was to see him in this connection. She reports wonderful progress in its healing and the care and accuracy of the setting of the bone.

Mr. Webb of Second Street has gone home. The fish were all glad but his neighbors were sorry. He was after the fish early nearly every morning and caught enough for the family breakfast.

The Mayer's family, of "Hilltop" cottage, who have made such beautiful improvements in their grounds the last two years, have gone to their home in Buffalo.

Mrs. Page went to Fredonia last week to attend the funeral of her brother-in-law.

Dr. Duke and family, former residents of Cassadaga, later of Ripley, have returned from the south and are now stopping with Mrs. Bowers on Second Street. After November 1st the Doctor will occupy the Cooper Place, on the road to Cassadaga, and will continue to practice his profession.

Mrs. Eric Johnson, who will be better known as Georgie Tillinghast, has started for her home in Nebraska. She will stop in Chicago and while there visit the "City of Zion" she has promised the readers of the Sunflower an account of her visit to that place of interest.

The Campbell cottage also F. Corden White's cottage at the gate have been painted and Mrs. Seymour's and Mr. Moore's on Cleveland.

Mrs. Mollie Smith, medium for independent voices and trumpet, who has been occupying the Huff cottage for the season has left us. Mrs. Smith's home is in California, but she has gone to Cleveland.

Dr. Ward and wife have gone to West Cairo, O.

Mr. and Mrs. Crawford, of southern California, have departed for their home they will stop a few weeks in Missouri.

Mrs. James Rice and Mrs. Heneretta Funk who have been visiting at Mr. and Mrs. H. Smith's have returned to their home in Titusville.

Mr. and Mrs. Lyman Shaw are visiting their son and family on their farm ten miles east of here.

Mrs. Pettit, who was very sick at the home of Nellie Warren during camp, is recovering her health and is so as to be around a good share of the time.

About a dozen of our dancers attended a dance at Charlotte Center, on the night of the ninth. They expected to attend a country dance and they report that it was the "real thing." They say the latest is to take a milk stool when you go to a country dance. We suppose that is so as to do the milking on the way home.

Our postmaster, E. L. Griswold, and milkman, Mr. Homer Todd spent a few days in Pittsburg last week.

Mrs. Baillet is here for a few days

on business and will go to Friendship again later.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Mrs. M. E. Lane, 215 Virginia St., will hold her weekly test circles Monday evenings of each week instead of Thursday evenings as before stated.

Mrs. A. Atcheson, 274 N. Division Street, holds her regular weekly seances at her home, every Monday evening and commencing October 7th she will hold a public seance at Temple, every Wednesday evening in behalf of the First Spiritual society.

Carrie Twing serves the society the Sundays during October.

Mrs. M. Cheirot, palmist, has returned to the city after a three month's absence and is located at 7 College St.

Dr. F. O. Mathews, medium and speaker holds services Sundays at 3 and 7:45 p. m. at Chapple, on Allen Street, near park Avenue. Tests and descriptive readings after each service; also seance Wednesday evening. Good attendance is reported at each service.

Sunday evening, October 4th, Carrie E. S. Twing opened the services of the First Spiritual Society at the Temple. This being the christening service during the morning service the poem read and thoughts expressed were along the line of consecrated efforts to the spiritual work in the interest of both old and young, as advantageous to same. Mrs. Twing spoke in regard to the power of the spirit, advising parents to teach their children Spiritualism consecrate them to the spiritual service. Mrs. Twing spoke of children sometimes asking questions which puzzled parents and older ones to answer; also noting how quick children oftimes were through their intuitions to grasp the meaning and significations of things. Myrtle Irene Brown, was the name of the baby christened.

At the evening service Mrs. Twing read a poem entitled, "Reading Between the Lines." The subject of the evening discourse was, "Lead a Kindly Life." She gave many illustrations wherein each one could lead kindly lives. The trend of thought was to inspire the hearers with a desire to live rightly, do good, and benefit others, hence lead a kindly life. Mrs. Twing spoke very earnestly and sincerely, she has a strong power to touch the hearts of her hearers, and does much, through her kindly thought and sympathy, to help humanity.

Mrs. Sage, of Lily Dale, has been making a short visit with friends in Buffalo. She is en route to Washington, D. C., thence to Lake Helen and the sunny south where she expects to spend the winter.

Mr. E. K. Abbott who has been spending the summer at Lily Dale, is stopping for a short time at 711 Prospect Avenue, Buffalo. Mr. Abbott, through his genial and magnetic presence, makes many friends.

Patrons of the SUNFLOWER in Buffalo, don't forget the musical, entertainment and dance under the management of Harmony Circle Society, Sterling Hall, 374 Connecticut St., Friday evening October 16, a good time is anticipated.

Wednesday evening, October 7th, Mrs. A. Atcheson, of 274 N. Division Street, held a seance in the Temple, corner Jersey Street and Prospect Avenue. There were about 60 people present, and much interest was manifested in the meeting; a goodly number received communications or a descriptive reading. Mrs. Atcheson done remarkably well, nearly every communication was recognized. Mrs. Atcheson will hold a seance every Wednesday evening at the Temple during October.

Brief Outline of Convention Business.

The following items have been handed to us as some of the topics to be considered at the coming Convention in Washington:

- The reception of the report of the President, Secretary and Treasurer, and their considerations.
- The reception of the reports of the Missionaries, and their disposition.
- The report of the Editor-at-Large, discussion of same and provision for the continuance of the office for another.
- Considerations of the plans raising an endowment fund.
- The raising of the general and pension funds.

(f) State and National missionary work.

(g) Spiritualism in Cuba and Porto Rico, and how to further its advancement there.

(h) Prosecution of honest mediums, and how to prevent the same.

(i) Mass meetings as a means of propagandism.

(k) Spiritualism at the St. Louis World's Fair.

(l) An international congress of Spiritualists.

(m) Local societies, their organization and support.

(n) Wills, bequests, and other means of raising revenue.

(o) Aid to state associations.

(p) Home circles, and how to extend their influence.

(q) Action upon the report of the committee usages.

(r) Action upon President's report.

(s) Action upon the report of the Secretary and Treasurer.

(t) Action upon the general committees' report.

(u) Plans for post office mission work extension of distribution of literature.

(v) The Morris Pratt Institute.

(w) The settlement of speakers.

(x) The fraud question.

(y) Selection of plan of next annual Convention.

(z) Election of officers.

These are only a few of the items of business that the delegates are to act upon for others involved in the topics above named, others will yet develop ere the Convention assembles. From the above outline and from all others issues involved, it will be seen that the coming convention is of the most importance to Spiritualism and to all who call themselves Spiritualists. Every Spiritualist should go to Washington and attend every session of the Convention.

Per Order N. S. A.

Never call a man a fool; I may be foolish enough to resent it. -Human Nature.

SPIRIT ARTISTS.

Photograph Portraits.

Send your own photograph, or lock of hair, and two dollars, and receive three finished pictures of some loved ones, that have passed to the beyond and are anxious to reach you. Send three stamps for a proof. River Falls Wis., March 5th, 1903.

Mr. and Mrs. A. Normann—Spirit Artists.—I received my spirit photographs yesterday and to me it must say this is a revelation. I fully recognize all five faces upon them as my nearest and dearest friends to spirit, and such evidence reveals to me beyond a doubt our future existence.

Independent slate-writing, tablet-writing and readings by mail, sealed questions answered. For particulars address with stamp.

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7.24	5.13	Lily Dale		8.52	8.52
7.25	5.42	Cassadaga		9.00	8.25
7.45		Moona		8.52	8.51
7.45	5.57	Steinclairville		8.34	8.14
8.04	6.08	Gerry.		5.25	5.05
8.12	6.16 Lv.	Falconer		8.14	4.24
8.14	6.44 Ar.	Palmerston		7.40	4.20
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THE PSYCHIC EDUCATOR.

Conducted by MOSES HULL.

A New Deal.

I have been literally swamped with work, and am still over-loaded. Some of it I have been compelled to unload or utterly break down; so, after mature deliberation, I have concluded to unload every part of the *Psychic Educator* except that I will continue to do the writing it imposed upon me.

Mr. W. H. Bach, who has always been a true and trusted friend—a friend of the Morris Pratt Institute and a friend of the *Educator*, has come to my aid and offered me a department in the *SUNFLOWER*, on such terms that I believe that I will be able to meet the demands both financially and otherwise; and at the same time do as well, if not better, by the readers of the *Educator*, as if I had continued, at a great sacrifice, to send the journal.

It hardly seems necessary to say that the *Educator* never more than half paid its expenses. These heavy bills I could not meet and at the same time keep up with other expenses. The result is that I have decided to do perhaps as much writing as before, and reach more than three times as many readers, and yet the expense to the *Educator* readers will be no greater than formerly.

Should any subscriber not be satisfied with this arrangement they can inform me by mail and I will send them the worth of their money in any of my books; or, if they request it, money.

Those readers of the *Educator* who already take the *SUNFLOWER*, will have the amount I owed them on the *Educator* added to their credit on the *SUNFLOWER*.

Hoping this arrangement will be satisfactory to my patrons I enter upon my new duties, as editor of the *Psychic Educator* Department of the *SUNFLOWER* with all the energy that can belong to one who has so many irons in the fire as I have at the present time.

As Ever,

MOSES HULL.

No one regrets more than the writer of this that we could not have made our editorial bow to the readers of the *SUNFLOWER* several weeks sooner. We have been hindered, it seems in every possible way. Among other annoyances we were detained on the Railroad between the Pacific Coast and Chicago, so that it took us twelve hours of eight days to make the trip. That time to one so crowded seemed a month. When we reached home we were confronted with over a hundred letters awaiting reply. Besides that, the extra labor incident to the opening of the school has left little time for resting, eating or sleeping. We have not yet caught up with our numerous duties but we are on the road and will soon have more time for editorial and literary work.

When in camp work last summer we made many promises that after the school got in running order this fall, we would go out in this and other states, not too far away, and deliver courses of Sunday and week-day evening lectures. Those wishing such services should let us know as soon as convenient so that we can fix dates for them.

In order that all may know what is taught in the Morris Pratt School we shall occasionally give an outline of what is being taught especially to the Homiletic class. If room can be made for it in the next issue of this department we will give a kind of first lesson on the higher criticism. It is hoped that every reader will thoroughly study each lesson. If they do they will know how to talk more intelligently on the Bible.

Cui Bono.

What good reason any honest man or woman should have for making a war against the Morris Pratt Institute is something that cannot be imagined. A few who think, or claim to think they are heirs to the Morris Pratt estate may have financial reasons, and they legally have a right to kill the Institute if possible.

Such can, in a certain sense be said to be in their efforts to kill the school. But the warfare made by persons who have no financial interest, and apparently can have no other interest in its destruction sometimes almost leads us to adopt the doctrine of total depravity. What, besides depravity could lead pretended reformers in that direction?

That a few, for some reason unaccountable to an honest person have determined to use their influence for the destruction of the only institute of learning among the Spiritualists cannot be doubted. Such have gone to some of the camps and defiled vituperation, slander, abuse, and falsehood to their heart's content. They threaten to take it up in the N.S.A. Convention. We most earnestly hope they will. We like such opposition brought out where we can get at it.

Certain other parties who entertain a faint hope that they, as heirs, may be enriched by finding a loophole some place in the contract between Father Pratt and the Trustees, have gone to some of our former students and imparted the important information that the Institute would not be opened this fall. The wish was the father of the thought. They have lived to learn the failure of their prediction. Those who for the sake of a few paltry dollars, which never belonged to them, have tried to kill the school will fail.

Many letters have come and many times the question has been otherwise asked, "Will the Morris Pratt School open this fall?" Some have circulated the report, as coming directly from the Board of Trustees that there would be no more Morris Pratt School—the effort to establish a place for the education among Spiritualists was abandoned. Please say to all such that the school is now open, the Institute is now in the hands of its Trustees. The school has come to stay.

Is There a Science in Preaching?

The question which heads this article can be answered either affirmatively or negatively, and the answer be correct. Preaching does not belong to the physical sciences; neither does music nor mathematics. Preaching is not a science which can be measured with a rule nor squared with a square. Neither is logic or oratory. There are sciences of the mental kind, and preaching is one of them. It is true that there is much preaching which lacks a deal of being scientific either in the matter of the manner of delivery; yet true and correct preaching embraces several of the sciences. Possibly preaching may by some, be classed with the arts more than with the sciences. So is logic and oratory. Art is only science put into effect. "Homiletics," says Webster, "is the art of preaching."

As stated before, preaching embraces many sciences, the absence of either of which greatly mars the work of the preacher.

1. Oratory is a necessary adjunct to good preaching. Saint Augustine, in the Fourth century, said of preachers, "Make the truth plain; make it pleasing; make it moving." In order to carry out these injunctions of this learned man one must understand how to present the truth in an acceptable manner.

John A. Broadus, D. D., L. L. D., said, "Eloquence is so speaking as not merely to convince the judgment, kindly the imagination, and move the feelings, but to give a powerful impulse to the will."

When we speak of eloquence and oratory, we do not mean rhapsody, ranting, nor sawing the air; we mean plain speaking. The art of speaking to five people or to five thousand, and making them all hear without in the least straining the voice. This is a power possessed by few, yet it is an art which may be acquired by nearly every one.

2. Rhetoric is a science. No person who is not a rhetorician can be depended upon to effectively move an audience as can the one who knows just what words to use, how to pronounce them and when to use

them. The misuse of words, or the mispronunciation of words, has much the same effect on a cultured audience as a discordant note in music has upon an educated musician.

3. No one doubts that what is generally called natural gifts, but what we call natural evolutions are required, but what is evolution but education? The object of homiletics is to lead the mind out into all the fields necessary to discover and then to present truth in an acceptable manner.

Among these natural gifts are the capacity for clear thinking, strong feelings, vigorous imagination and capacity for forceful utterance. The work of education is to develop these. Skill is required in every thing except in these. We require it even in the hod carrier and the plowman, and in everything up to the surgeon. Who, if he was going into a lawsuit would risk his case in the hands of an untutored sciolist? Who, if he was going into a surgical operation would call upon a butcher to perform the operation? Who, that wants real instruction in "things divine" would call upon one who had never made such things a study?

Next, we ask, where is the place to learn these things? In the card or billiard room, in the gossiping establishments or in places where they have been made a study? Who is the most capable teacher, the drunken loafer, the average ignoramus from the spirit world, the novel reader, or the one who has made such things a life-long study?

With Paul we say, "study to show thyself a workman; rightly dividing the word of truth and giving to each his portion." When this same apostle told Timothy who to select as an one of the required qualifications, "apt to teach." One who is apt at teaching, would do much better. By all means let the Spiritualist prepare himself to be at least the peer of the average minister.

A POEM OF WELCOME

On Entering the Second Term of the Morris Pratt Institute.

MATTIE E. HULL.

Students and friends: I dedicate my humble room to you; This hour, Oh, may we consecrate to earnest thought and true; I fain would bring the sweetest words from all earth's written lore and wake life's chords to live forevermore.

Again the Temple door swings out, we greet an earnest band, Awakened to the higher thought, we join them heart and hand; Believing in the heritage of body, brain and soul, our grand ideal—aim to reach the noble shed-for goal.

This grand old earth with beauty teems, and melodies most rare To him whose inward eye can see and inward senses hear; And to the soul who loves all life from stars to lowest clod, There is a lovely archway, on which to climb to God.

Believing that the mind is power, through nature's highest law, Our thought, our actions, from the soul of higher forces draw, And naught can hinder in our work although we meet with strife But this, a selfish soul and a cold unloving life.

Believing that our greatest powers are often born in mid tears, We do not shrink from trials that wait in cooling years; And well we know, enduring power in life's triumphant field Comes to the soul that never here to wrong or to avery yield.

Believing nature never wastes her force on trivial things, Our souls aspire to reach the heights; we cannot soar while wings are crippled in the sloughs beneath, or tied to loads below; We must have heaven's sunlight and freedom of the blue.

For this we come into this place; the gift of him whose care Was for the Cause he loved so well, and may we seek to rear On all our spirits' noblest work a monument divine That may do honor to his name through all the change of time.

Beloved students! If sometimes the waves run at low tide, Be not impatient; they'll return and greater force provide; The best ships oft unseemly look when standing on the beach, But launched again upon the waves, what majesty they reach.

If it may seem storm signals are floating in the breeze, And you are fearful that your ship will toss upon rough seas, Do not despair, nor lend an ear unto the roaring din, But watch awe, watch closely, all the signals from within.

Feel equal to emergencies, whatever they may be; And trim the sails upon your boats to meet the roughest sea; And then sails set and ready, for calm or billowy crest, Whatever shall be your future, your soul will be at rest.

Again I bid you welcome, let our hand-clasp cordial be; Let us send a tender thought in loving memory To those whose cheery voices once echoed 'mid these halls; We miss their face and presence, we love and bless them all.

To you who come as strangers, may you find a 'home sweet home', Under the temple roof, as the months fly swiftly on; United in our thought-deeds, in love and harmony

What e'er the struggles we may meet, sure is our victory.

—From Whitewater, Wis. Register.

The Morris Pratt Institute School.

Tuesday, September 29th at 2:30 p. m. the Morris Pratt Institute held its opening exercises, preparatory to its second year's work. Little had been said about it and but few of our citizens were in attendance. The work of the afternoon was as follows:

Congregational singing; a greeting song, invocation by Prof. Weaver and music. Rev. Moses Hull delivered a short address in the interest of the school, and related some of his experiences incident to his trip to Southern California. Then followed brief remarks and an original poem

by Mattie E. Hull. By request, the poem appears in another column of this paper.

Mrs. Alfa Hull Jahnke—the present teacher of Oratory, was introduced, and read for the edification of the audience. "Bobbie Shafto" she gave as an encore "My Ship," by Ella Wheeler Wilcox. Mrs. Clara L. Stewart the secretary of the Association and matron of the school, was the next speaker. She read letters from friends who are interested in the school. Among them was a letter of special interest written to the pupils by Mrs. M. Florence Johnson, the former teacher of Oratory. The vice-president, J. C. Bump, of Milwaukee, was unable to be present, but himself and wife were represented by a kindly letter, expressing interest in the school. Mrs. Stewart supplemented the reading from her correspondence with earnest works on behalf of the school-work. Prof. Weaver offered timely remarks; they were filled with good suggestions for the pupils. Miss Agnes Chaffee, of the senior class, and assistant teacher, was introduced and spoke briefly.

At four p. m. the audience was dismissed; after a short intermission the pupils were called together and the teachers assigned the lessons for the following day.

The pupils have not all arrived, it is expected that within two weeks there will be acquisitions to both the senior and the freshman class. The public is invited to visit the classes at any time, with the exception of the *Psychic*. When visitors are admitted to that class it must be by special arrangement.

Sunday meetings will be held at the Institute as formerly, the hours of services will be announced among the church notices.

—Whitewater, Wis. Register.

The Morris Pratt Institute opened on Tuesday with appropriate exercises, the students having been arriving for several days. Several more have engaged rooms and will probably be here next week. The teaching force is the same as last year except that Mrs. Jahnke takes up the work in oratory which was done by Mrs. Johnson last year. There is now a class doing advanced work, made up of those who were in attendance at the school last year. One of the features of the opening was a poem written by Mrs. Mattie E. Hull.—Whitewater, Wis. Gazette.

FREE! Three months' subscription to a splendid eight-page Occult Journal and sample copies of 100 leading magazines and newspapers sent FREE on receipt of ONE DIME to pay postage. International Subscription Agency, Lawrence, Kans.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the gold band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

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THE SUNFLOWER.

Serene the somber Sunflower stands,
With stalk and sturdy main;
So tall and stately it commands
Due note wherever seen.

Upon its stalk, great out-stretched
leaves,
Of living green abound;
So formed and hung that each re-
lieves
Some awkwardness else found.

Nymph-like on top of this green
throne
The yellow flower is placed
With majesty that's all her own.
She sits in regal grace.

Fidelity from her we learn,
Her bright and smiling face
All day unto the sun will turn,
To keep with him apace.

Look up and smile, the light is bright,
If we in truth but seek;
With patient love, pray trust the
right,
And walk in spirit meek.

O'er every life will autumn come,
For full fruitions glean,
As when the childhood span is run,
Then comes the grown up scene.

With ample load of goodly deeds,
We wait Time's tones unheard;
So gives the Sunflower many seeds,
To plant again or feed the birds.

Engraved forever may there rest
In each and every thought—
"All, all is good, each thing is best
By change our lives are wrought."

Right rules, light guides, though
leaves may fall,
And flowers decay and fade;
Law to Perfection moves through
all,
From atoms worlds are made.

Sunly then you and I will do
The very best we can
To cheer and bless, our whole life
through,
Each passing fellowman.
—The Progressive Lyceum.

AN ODE TO THE INFINITE.

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God of the mountain and of the rill,
Soul of the insect and of the bird,
All creatures with thy spirit thrill,
And each reveal thy loving word.
It speaks to us in grass and trees,
From forms of life that breathe
and move;
'Tis whispered to us in the breeze,
And thundered from the clouds
above.

All nature is our dwelling place;
Thou art its ever-living soul:
And every orb that rolls in space
Its circuit makes by thy control.
The atom pulsates with thy life,
Which throbs alike in stars and
suns;
Through Nature's elemental strife
Thy quickened spirit ever runs.

The earthquake shock, the ocean
storm,
The cyclone's wild, terrific power
The purpose of thy laws perform,
As does the sunshine and the show-
er.

In storm or calm, in life or death,
In order or in chaos wild,
All matter feels thy stirring breath,
And moves with wrath or stillness
mild.

The earth doth blossom with thy
smiles,
Which beam on us from beauteous
flowers;
The heavens gleam with radiant piles
Which light for us the darksome
hours.

In sky or head, in earth below,
In depths of sea and ether blue,
Thy gems of beauty on us glow,
As flowers here our pathway
strew.

On land or sea, where'er we are,
Thy purpose with us is the same:
We cannot go beyond thy care,
E'en when we leave this mortal
frame.

Thy love and wisdom gird us round,
Although we walk the paths of sin;
And blessings everywhere abound,
In worlds without and souls within.

Though seeming ills afflict us here
Which reason cannot understand,
They may not be what they appear,
But good disguised, in wisdom
planned.

Thy ways are past our finding out,
We are so erring, weak and blind,
And much of good may come about

From what seems evil to our mind

All must be right in Nature's realm;
When Nature's ends are under-
stood—

E'en when her forces overwhelm—
They ultimate in higher good.
The thunderstorm and tempest wild,
That cause destruction in their
path,
Oft leave the air so pure and mild
That we are bettered by their
wrath.

So pain and sorrow have their place,
In fitness with all other things;
They lead us on to "grow in grace,"
And oft are means whence virtue
springs.

They paint the background of our joy
And often give it greater zest;
For 'tis by contrast we enjoy,
And by it know when we are blest.

What fate decrees we must abide;
No doubt 'tis best for us we should;
We cannot stem both wind and tide,
And 'twere not wise, e'en if we
could;

For fate and fortune we shall find,
When both we fully comprehend,
Eternal Wisdom hath designed
To gain for us the highest end.

Then may we strive to do thy will;
From thy design and purpose
drawn;

Life's object, grand, each day pre-
form,
And in each act obey thy law.
Thou art all-wise, and we oft err;
Thou art almighty, we are frail;
Thy way to ours may we prefer,
And thus succeed where now we
fail.

Oh, Soul of Wisdom, Source of love,
Inspire us with thy life divine;
May we our weakness rise above,
And learn to gain more strength
from thine.

Oh, may we bravely bear our lot,
And nobly live to do and dare;
We know thou wilt forsake us not,
For thou art here and everywhere.
—Banner of Light.

COMPETITION.

Aye, pull the crumbling system down,
It breeds disease and death,
It poisons country, village, town,
With pestilential breath.
We meet its victims as we tread
The city's reeking street
With pleading voice, asking for bread
And surplus scraps of meat.

Aye, sink its walls below the dust,
Its usefulness is past,
Its strength consists in greed and
lust.

Built on the poor outcast,
Its poisonous fangs must be drawn,
By honest men and true,
Brave, noble men who see the dawn,
Will build a system new.

Aye, rend its carcass piece by piece,
And feed it to the dogs;
The birth of parasites will cease—
And so will human hogs.
Old mother earth will make for man,
Its store of wealth is free;
But kings divine and pirates plan
To rob humanity.

Aye, look upon your brother man
And view his squalid home,
His shrunken limbs and visage wan,
His almost brainless dome
Crushed beneath greeds tyrant heel,
The spark of mankind dies;
Go ask pardon when you kneel
For your neglected lies.
—Henry M. Edmiston.

SOME DAY.

"Some day," we say and turn our
eyes
Toward the fair hills of Paradise;
Some day, some time, a sweet, new
rest
Shall blossom, flower-like in each
breast.

Some time, some day, our eyes shall
see
The faces kept in memory.
Some day their hands shall clasp
our hands
Just over in the morning land.

Some day our ears shall hear the song
Of triumph over sin and wrong.
Some day, sometime, but oh, not yet,
But we will wait, and not forget
That sometime all these things shall
be.

And rest be given you and me.
So wait my friend, though years
move slow,
The happy time will come you know.
—Ex.

"Hate is an unconscious mur-
derer."

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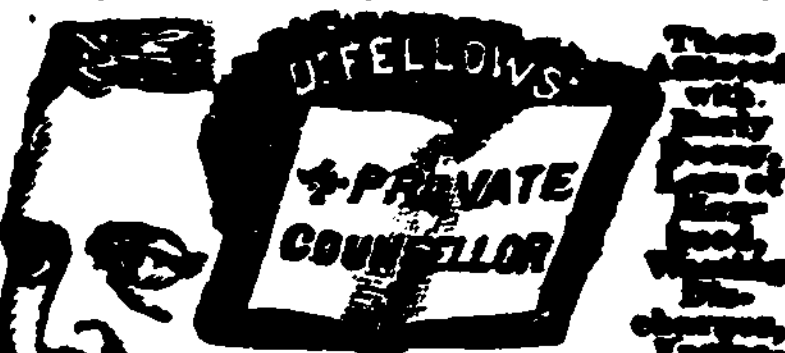
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